THE ORDER
FOR CELEBRATION OF
HOLY MASS
ACCORDING TO
DIVINE WORSHIP
THE MISSAL

As Used in the Ordinariates Established
under the Apostolic Constitution
Anglicanorum Cœtibus

Saint Gregory the Great Church
A Community of the Personal Ordinariate
of the Chair of Saint Peter

VT·VNVM·SINT:
THAT THEY MIGHT BE ONE

WELCOME TO SAINT GREGORY THE GREAT, *a Roman Catholic community of the Personal Ordinariate of the Chair of Saint Peter. The Ordinariate was established by Pope Benedict* XVI *in January, 2012 as a means by which Episcopalian and Anglican Christians wishing to reunite themselves to the Universal Catholic Church might do so, bringing the riches of the Anglican Patrimony with them; it is now possible for Christians from any Protestant denomination to be received into the Catholic Church through the Ordinariate.* ✠ *The form of our Mass contains elements of the Eucharistic liturgy in the* Book of Common Prayer*; if you are a* Roman Catholic*, its form and structure will be familiar, yet different: we rejoice that you are with us, and hope you find your appreciation of the catholicity of the Church deepened. Attending Mass at Saint Gregory fulfills your obligation, and you are most heartily encouraged to receive Communion if in a state of Grace. Because Roman Catholics believe the Sacrament of the Eucharist is the True Body of Christ not only in the Consecrated Elements, but also in the Unity of His people,* Fellow-Christians *of churches with whom we are not yet fully united are not admitted to Holy Communion; we welcome them and pray our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer and help dispel the sad divisions that separate us. We also welcome* Non-Christians*, and — although we cannot admit them to Holy Communion — ask them to offer their prayers for the peace and unity of the human family.* Non-Catholics *are invited to receive a Blessing during Communion: please signify this desire by crossing your arms over your breast when at the altar rail.* ✠ *If you would like to learn more about the Ordinariate and Saint Gregory the Great Church please speak with the clergy after Mass or contact us using the information provided in today's brochure.*

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PRAYERS OF PREPARATION

If the following is prayed at the foot of the altar, the People may join in saying the responses and praying the Confiteor, kneeling. If so, this form may replace the usual Penitential Rite.

Priest: ✠ In the Name of the Father, and of the Son, and of the Holy Spirit.

Servers: **Amen.**

Priest: I will go unto the altar of God.

Servers: **Even unto the God of my joy and gladness.**

At Masses for the Dead and during Passiontide, the following Psalm is omitted.

Psalm 43. *Judica me, Deus.*

Priest: Give sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

Ministers: **For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?**

Priest: O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Ministers: **And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.**

Priest: Why art thou so heavy, O my soul? and why art thou so disquieted within me?

Ministers: **O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.**

Priest: Glory be to the Father, and to the Son, and to the Holy Spirit;

Ministers: **As it was in the beginning, is now, and ever shall be: world without end. Amen.**

Priest: I will go unto the altar of God.

Ministers: **Even unto the God of my joy and gladness.**

Priest: Our help is in the ✠ Name of the Lord.

Ministers: **Who hath made heaven and earth.**

Priest: I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; **[*he strikes his breast thrice*]** by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and you, my brethren, to pray for me to the Lord our God.

Ministers: **May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.**

Priest: Amen.

Ministers: **I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, deed; [*they strike their breast thrice*] by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and thee, Father, to pray for me to the Lord our God.**

Priest: May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

Ministers: **Amen.**

Priest: The almighty and merciful Lord grant unto us pardon,
✠ absolution, and remission of our sins.

Ministers: **Amen.**

Priest: Wilt thou not turn again and quicken us, O God?

Ministers: **That thy people may rejoice in thee.**

Priest: O Lord, show thy mercy upon us.

Ministers: **And grant us thy salvation.**

Priest: O Lord, hear my prayer.

Ministers: **And let my cry come unto thee.**

Priest: The Lord be with you.

Ministers: **And with thy spirit.**

Priest: Let us pray.

When the Preparation is prayed at the foot of the altar, the Priest concludes with the Collect for Purity.

The Introit is sung or said, and Mass continues with the Kyrie.

The Order of Mass

The Introductory Rites

When the People are gathered, the Priest, Sacred Ministers and servers approach the altar. The Introit is sung or said.

All, standing, sign themselves with the Sign of the Cross, whilst the Priest, facing the altar, sings or says:

✠ In the Name of the Father, and of the Son, and of the Holy Spirit.

The People respond: **Amen.**

Facing the altar, or at the foot of the altar, the Priest says:

The Collect for Purity

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then facing the People, the Deacon, or Priest, may say:

The Summary of the Law

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Kyrie eleison. **Kyrie eleison.**	*or*	Lord, have mercy upon us. **Lord, have mercy upon us.**
Christe eleison. **Christe eleison.**		Christ, have mercy upon us. **Christ, have mercy upon us.**
Kyrie eleison. **Kyrie eleison.**		Lord, have mercy upon us. **Lord, have mercy upon us.**

In place of the Summary of the Law and the Kyrie, the Decalogue may be said.

When appointed, the Gloria *is sung or said, all standing.*

GLORY be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the Only Begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost, ✠
art the Most High in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

Turning to the People, the Priest says the salutation:

The Lord be with you.
People: **And with thy spirit.**

In this first greeting the Bishop (or the Ordinary if he is not a Bishop), instead of **The Lord be with you***, says* **Peace be with you** *except in Masses of a penitential character.*

Priest: Let us pray.

He sings or says the Collect of the Day.

At the end of the Collect, the People respond: **Amen.**

The Liturgy of the Word

Then the reader proclaims the first reading at the appointed place, while all sit and listen.

A Reading **(or** Lesson**)** from **N**.

At the conclusion, the reader says:

The Word of the Lord.

People: **Thanks be to God.**

The Gradual, or the Responsorial Psalm from the Lectionary, follows the first reading.

After this, if there is to be a second reading, it is read as above.

The Gospel

The Gospel Acclamation (Alleluia or Tract) may be sung or said before the Gospel.

When appointed, the Sequence follows. All stand.

Then the Deacon, or Priest, proclaims the Gospel, first singing or saying:

The Lord be with you.

People: **And with thy spirit.**

A reading from the holy Gospel according to **N**.

At the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

People: **Glory be to thee, O Lord.**

If incense is used, the Deacon, or the Priest, censes the book, and proclaims the Gospel.

After the Gospel, the Deacon or Priest sings or says:

The Gospel of the Lord.

People: **Praise be to thee, O Christ.**

The Homily

After the Homily, the Nicene Creed, when appointed, is sung or said, all standing.

The Nicene Creed

I BELIEVE in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the Only Begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
Genuflect
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
Stand
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, the Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together
is worshipped and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
✠ and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Then follows the Prayers of the People. Intercession is offered according to one of the forms on pages 25 – 32, the People kneeling or standing, according to custom. These Prayers of the People may be omitted at weekday Masses.

THE PENITENTIAL RITE

Facing the People, the Deacon or Priest says:

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Or:

Draw near with faith and make your humble confession to Almighty God, meekly kneeling upon your knees.

The People kneel. Silence may be kept, and then the Priest, facing the altar, begins as follows and the People join in saying:

ALMIGHTY God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honour and glory of thy Name;
through Jesus Christ our Lord. Amen.

The Priest says:

May Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.

THE COMFORTABLE WORDS

Then, facing the People, the Deacon or Priest may rehearse one or more of the following sentences:

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.
Matthew 11:28

God so loved the world, that he gave his Only Begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins (and not for ours only, but for the sins of the whole world). *1 John 2:1-2*

Announcements and notices may follow here. If there is a collection, the Priest may introduce it with one of the biblical sentences.

THE LITURGY OF THE EUCHARIST

As the altar and offerings are prepared, the Offertory Chant may be sung or said. Meanwhile, if the chalice is not already on the altar, the Deacon or another Minister takes the corporal, the purificator, the chalice, and the pall to the altar. The Priest may receive the offerings of bread and wine the faithful bring to the altar, together with other gifts for the needs of the Church and the relief of the poor. Assisted by the Deacon or another Minister, the Priest prepares the offerings and says one of the following forms of the Offertory Prayers.

THE OFFERTORY (FORM I)

Standing at the altar, the Priest takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Receive, O holy Father, almighty and everlasting God, this spotless host, which I, thine unworthy servant, now offer unto thee, my living and true God, for my numberless sins, offences, and negligences; for all here present; as also for the faithful in Christ, both the quick and the dead, that it may avail for their salvation and mine, unto life everlasting. Amen.

Then making a cross with the paten, he places the paten with the bread upon the corporal. The Deacon pours wine and a little water into the chalice, the Priest first blessing with the Sign of the Cross the water to be mixed in the chalice, saying in a low voice:

O God, who didst wondrously create, and yet more wondrously renew the dignity of man's nature: grant that by the mystery of this water and wine we may be made partakers of his divinity, as he vouchsafed to become partaker of our humanity, even Jesus Christ thy Son our Lord; who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. Amen.

At a Mass for the Dead, the Sign of the Cross is omitted.

Then he takes the chalice, and offers it, slightly elevating it and saying in a low voice:

We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend in the sight of thy divine majesty as a sweet smelling savour for our salvation, and for that of the whole world. Amen.

He makes the Sign of the Cross with the chalice and places it upon the corporal, and covers it with the pall. Then with hands joined upon the altar, bowing he says in a low voice:

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord, and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord our God.

Standing upright, he extends his hands, raises them and joins them, and lifting his eyes to heaven and then lowering them, says in a low voice:

Come, O thou Sanctifier, Almighty, Everlasting God, and bless this sacrifice, made ready for thy holy Name.

If incense is used, the Priest places some in the thurible, saying in a low voice:

Through the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet smelling savour; through Christ our Lord. Amen.

And receiving the thurible, he censes the offerings, the cross, and the altar in the customary manner. A Deacon or other Minister then censes the Priest, the Ministers, and the People.

The Priest, standing at the side of the altar, washes his hands, saying in a low voice:

Psalm 26:6-12

I will wash my hands in innocency, O Lord; and so will I go to thine altar: that I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty: in whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right; I will praise the Lord in the congregations. (Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.)

Then bowing in the middle of the altar, with hands joined upon it, the Priest says in a low voice:

Receive, O Holy Trinity, this oblation which we offer unto thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; in honour of blessed Mary ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and all the Saints, that it may be to their honour, and for our salvation; and that like as we remember them on earth, so in heaven they may plead for us. Through the same Christ our Lord. Amen.

The Priest kisses the altar and, turning towards the People, extending and then joining his hands, says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

The Prayer over the Offerings

Then the Priest, with hands extended, sings or says the Prayer over the Offerings, at the end of which the People acclaim: **Amen.**

The Offertory (Form II)

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed art thou, O Lord, God of all creation, for of thy bounty have we received this bread which we offer unto thee, fruit of the earth and the work of human hands: whence it shall become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the People may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed art thou, O Lord, God of all creation, for of thy bounty have we received this wine which we offer unto thee, fruit of the vine and the work of human hands: whence it shall become for us our spiritual drink.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the People may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord, and so let our sacrifice be offered in thy sight this day that it may be pleasing unto thee, O Lord God.

If incense is used, he blesses it and censes the offerings, the cross, and the altar in the customary manner. A Deacon or other Minister then censes the Priest, the Ministers, and the People.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me throughly, O Lord, from my wickedness and cleanse me from my sin. *Psalm 51:2*

The Priest kisses the altar and, turning towards the People, extending and then joining his hands, says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

THE PRAYER OVER THE OFFERINGS

Then the Priest, with hands extended, sings or says the Prayer over the Offerings, at the end of which the People acclaim:

Amen.

The Eucharistic Prayer – The Roman Canon

The Priest then begins the Eucharistic Prayer with the Preface Dialogue.
The Priest, extending his hands, sings or says:

The Lord be with you.
People: **And with thy spirit.**

The Priest, raising his hands, continues:

Lift up your hearts.
People: **We lift them up unto the Lord.**

Bowing his head and joining his hands, the Priest says:

Let us give thanks unto the Lord our God.
People: **It is meet and right so to do.**

The Priest, with hands extended, sings or says the Preface. At the end of the Preface he joins his hands and concludes the Preface with the People, saying aloud:

HOLY, HOLY, HOLY, Lord God of Hosts:
heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
✠ Blessed is he that cometh in the Name of the Lord.
Hosanna in the Highest.

THE EUCHARISTIC PRAYER
(THE ROMAN CANON)

The People kneel. The Priest says:

THEREFORE, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord, and we ask, that thou accept and bless these gifts, these offerings, these holy and unblemished sacrifices.

With hands extended, he continues:

WE offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant **N.**, our Pope, **N.**, our Bishop, **(**or **N.**, our Ordinary**)**, and all the faithful guardians of the catholic and apostolic faith.

COMMEMORATION OF THE LIVING

REMEMBER, O Lord, thy servants and handmaids **(N.** and **N.)** and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their health and well-being; and who offer their prayers unto thee, the eternal God, the living and the true.

WITHIN THE ACTION

UNITED in one communion, we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; of Blessed Joseph her spouse; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection.

WE beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family; order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, after supper, taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

Then he sings or says:

The mystery of faith:

And the People, or Choir, continue, acclaiming:

We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.

Or this:

When we eat this Bread and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.

Or this:

O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.

Then with hands extended, the Priest says:

WHEREFORE, O Lord, we thy servants, and thy holy people also, remembering the blessed Passion of the same Christ thy Son our Lord, as also his Resurrection from the dead, and his glorious Ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the righteous, and the sacrifice of our patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

We humbly beseech thee, Almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son, may be fulfilled with all heavenly benediction and grace.

COMMEMORATION OF THE DEAD

REMEMBER also, O Lord, thy servants and handmaids, **(N.** and **N.)**, who have gone before us sealed with the seal of faith, and who sleep the sleep of peace. To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

TO us sinners also, thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;

THROUGH Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us.

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: **Amen.**

The People stand.

The Priest genuflects, rises, and continues with the Lord's Prayer.

ALTERNATIVE EUCHARISTIC PRAYER

The Priest, extending his hands, sings or says:

The Lord be with you.

People: **And with thy spirit.**

The Priest, raising his hands, continues:

Lift up your hearts.

People: **We lift them up unto the Lord.**

Bowing his head and joining his hands, the Priest says:

Let us give thanks unto the Lord our God.

People: **It is meet and right so to do.**

Then the Priest sings or says the Preface.

IT is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through thy beloved Son, Jesus Christ, thy Word through whom thou hast made all things, whom thou didst send as our Saviour and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling thy will and gaining for thee a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the Resurrection.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; ever more praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of Hosts:
heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
✠ **Blessed is he that cometh in the Name of the Lord.**
Hosanna in the Highest.

The People kneel. The Priest, with hands extended says:

TRULY thou art Holy, O Lord, the fount of all holiness. Make holy, therefore, these gifts, we pray, by sending down thy Spirit upon them like the dewfall, that they may become for us the Body and Blood of our Lord, Jesus Christ.

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

Then he sings or says:

The mystery of faith:

And the People, or Choir, continue, acclaiming:

We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.

Or this:

When we eat this Bread and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.

Or this:

O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.

Then with hands extended, the Priest says:

THEREFORE, as we celebrate the memorial of his Death and Resurrection, we offer thee, Lord, the Bread of life and the Chalice of salvation, giving thanks that thou hast accounted us worthy to be in thy presence and minister unto thee.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

REMEMBER, Lord, thy Church, spread throughout the world, and bring her to the fullness of charity, together with **N.**, our Pope, **N.**, our Bishop, **(or N.**, our Ordinary**)**, and all the Clergy.

(*In Masses for the Dead:*

REMEMBER thy servant **N.**, whom thou hast called **(**today**)** from this world to thyself. Grant that he **(**she**)** who was united with thy Son in a death like his, may also be one with him in his Resurrection.)

REMEMBER also our brethren who have fallen asleep in the hope of the resurrection and all who have died in thy mercy: welcome them into the light of thy countenance. Have mercy on us all, we pray thee, that with the Blessed Virgin Mary, Mother of God, with Blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased thee throughout the ages, we may merit to be co-heirs to eternal life, and may laud and glorify thee through thy Son, Jesus Christ.

The Celebrant takes the Host and Chalice, raising both, he says:

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: **Amen.**

The People stand.

The Priest genuflects, rises, and continues with the Lord's Prayer.

THE COMMUNION RITE

The Priest, with hands joined, sings or says:

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father,
who art in heaven, hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The Priest joins his hands. The People respond:

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

THE PEACE

Then bowing in the middle of the altar, with hands joined upon it, the Priest says:

O LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Priest kisses the altar and, turning toward the People and extending his hands, he sings or says:

The peace of the Lord be always with you.
People: **And with thy spirit.**

The People may offer one another a sign of peace.

The People kneel.

As the Priest takes the Host and breaks it, he sings or says:

(Alleluia.) Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast. (Alleluia.)**

The Priest places a particle of the Host in the Chalice, making the Sign of the Cross with it, saying quietly:

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

The Priest genuflects, and then the Agnus Dei is sung or said:

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

At Masses for the Dead, the petitions are **grant them rest** *(twice) and* **grant them rest everlasting.**

PRAYER OF HUMBLE ACCESS

Then the Priest, bowing profoundly, says with all who shall receive Communion:

WE do not presume **to come to this thy Table,**
O merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy so much as to gather up the crumbs
under thy Table.
But thou art the same Lord whose property is always
to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink his Blood,
that our sinful bodies may be made clean by his Body,
and our souls washed through his most precious Blood,
and that we may evermore dwell in him, and he in us. Amen.

The Priest genuflects, takes the Host and, turning to the People, holding it slightly raised above the paten or the Chalice says aloud:

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

The People respond together with Priest [said once or three times, according to custom]:

Lord, I am not worthy that thou shouldest come under my roof,
but speak the word only, and my soul shall be healed.

The Priest genuflects and says in a low voice:

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen.

And he reverently consumes the Body of Christ. Then he takes the Chalice and says quietly:

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen.

And he reverently consumes the Blood of Christ.

Then the Communion Antiphon may be sung or said.

Then he distributes Holy Communion to the Ministers and to the People with these words:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Or:

The Body of Christ.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Or:

The Blood of Christ.

Or with these words, if Holy Communion is administered in both kinds together:

The Body and Blood of our Lord Jesus Christ, preserve thy body and soul unto everlasting life.

Or:

The Body and Blood of Christ.

If a Deacon or other Minister also distributes Holy Communion, he does so in the same manner.

During the distribution of Holy Communion, appropriate hymns, psalms, or anthems may be sung.

When the distribution of Holy Communion is over, the Priest or another Minister purifies the paten over the Chalice and also the Chalice itself.

While he carries out the purification, he says quietly:

Grant, O Lord, that what we have taken with our mouths we may receive with a pure heart; and from a temporal gift may it become to us an everlasting remedy.

After Communion, silence may be kept.

Then the Priest standing and the People kneeling, the Priest alone, or the Priest and the People together, say the following:

ALMIGHTY and everliving God,
we most heartily thank thee for that thou dost feed us,
in these holy mysteries,
with the spiritual food of
the most precious Body and Blood
of thy Son our Saviour Jesus Christ;
and dost assure us thereby
of thy favour and goodness towards us;
and that we are very members incorporate
in the mystical body of thy Son,
the blessed company of all faithful people;
and are also heirs, through hope,
of thy everlasting kingdom,
by the merits of the most precious death and Passion
of thy dear Son.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works
as thou hast prepared for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Spirit,
be all honour and glory, world without end. Amen.

Then the Priest says:

Let us pray.

Then the Priest says the Postcommunion Prayer, at the end of which the People acclaim: **Amen.**

THE CONCLUDING RITES

Turning to the People, the Priest says:

The Lord be with you.

People: **And with thy spirit.**

PONTIFICAL BLESSING

In a Pontifical Mass, the celebrating Bishop (or the Ordinary if he is not a Bishop) receives the mitre and, extending his hands, says before imparting the Blessing:

The Lord be with you.

People: **And with thy spirit.**

Bishop/Ordinary: Blessed be the Name of the Lord

People: **Now and forever.**

Bishop/Ordinary: Our help is in the Name of the Lord.

People: **Who hath made heaven and earth.**

The Bishop or Ordinary then receives the Pastoral Staff and says:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, ✠ the Father, ✠ the Son, and ✠ the Holy Spirit, be amongst you, and remain with you always.

People: **Amen.**

Turning back to the altar, the Priest says:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

People: **Amen.**

Then the Deacon, or the Priest, with hands joined and facing the People, sings or says:

Go forth in peace.

People: **Thanks be to God.**

Or:

Depart in peace.

People: **Thanks be to God.**

If the Mass issues in a procession, the following may be said:

Let us proceed in peace.

People: **In the Name of Christ. Amen.**

From the Easter Vigil until the Octave Day of Easter and on the Day of Pentecost:

Go forth in peace. Alleluia. Alleluia.

People: **Thanks be to God. Alleluia. Alleluia.**

In Masses for the Dead, in place of the Blessing and Dismissal the following is said:

May they rest in peace.

People: **Amen.**

The Prayers of the People

Intercession (Form I)

Form I of the Intercession is to be said by the Priest alone.

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: receive these our prayers which we offer unto thy divine majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to **N.**, our Pope, to **N.**, our Bishop **(or** to **N.**, our Ordinary**)**, and to all Bishops and other Sacred Ministers **(**especially **N.)**, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land **(**especially **N.)**, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honour thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour **(N.** and**)** all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

One or two additional petitions or thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear **(**especially **N.)**, beseeching thee to be merciful and grant them fulness of joy in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, **(**of Saint **N.,)** and of all thy saints, that with them we may be partakers of thy heavenly kingdom**.**

The Priest concludes as follows:

Grant these our prayers, O Father, for Jesus Christ's sake, our Mediator and Advocate, to whom, with thee and the Holy Spirit, be all honour and glory**.** **Amen***.*

The Mass continues with the Penitential Rite.

INTERCESSION (FORM II)

Form II of the Intercession is to be said by the Priest alone.

Let us pray for the whole Church of God in Christ Jesus and for all men according to their needs.

Almighty and everliving, God who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully to receive these our prayers which we offer unto thy divine majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to **N.**, our Pope, to **N.** our Bishop **(or** to **N.**, our Ordinary**)**, and to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct all kings and rulers that under them thy people may be godly and quietly governed. And grant unto thy servant **(N.** our King/Queen**) or (**our President **N.)**, and to all that are put in authority under him **(**her**)** that they may truly and impartially administer justice to the punishment of wickedness and vice and to the maintenance of thy peace and virtue.

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

And to all thy people give thy heavenly grace, and specially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee according to thy promises to grant them refreshment, light, and peace.

And here we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace and lights of the world in their several generations; and we pray that rejoicing in their fellowship and following their good examples, we may be partakers with them of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our Mediator and Advocate.

Amen.

The Mass continues with the Penitential Rite.

INTERCESSION (FORM III)

The Priest sings or says:

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy" (or "Kyrie eleison").

The Deacon or reader continues:

For the peace of the world, for the welfare of the holy Church of God, and for the salvation of our souls, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For **N.**, our Pope, **N.**, our Bishop, **(or N.**, our Ordinary**)**, and for all Bishops, Priests, and Deacons, and all God's holy people, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For **(N.** our King/Queen**)** ***or*** **(**our President **N.)**, for the leaders of the nations, and for all in authority, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For all children, born and unborn, for parents, and for all families **(**and especially **N.**, for whom we offer this Mass,**)** let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For deliverance from all danger and violence, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering **(**especially **N.)**, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.
Lord, have mercy (Kyrie eleison).

For the faithful departed of this parish (or community), (for **N.**, for whom we offer this Mass,) and for all who have departed this life in the hope of the resurrection, let us pray to the Lord.

Lord, have mercy (Kyrie eleison).

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy (Kyrie eleison).

In the communion of the blessed ever-Virgin Mary, **(**of Saint **N.,)** and of all the Saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The Priest concludes with this doxology, or one of the Collects appointed for use at the Intercessions:

For thine is the majesty, O Father, Son, and Holy Spirit; thine is the kingdom and the power and the glory, now and for ever. Amen.

The Mass continues with the Penitential Rite.

Intercession (Form IV)

The Priest says:

Let us offer our prayers to Almighty God.

The Priest or Deacon continues:

Father, we pray for thy holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve thee;
That thy Name may be glorified by all people.

We pray for our Holy Father, Pope **N.**, **N.** our Bishop **(or N.**, our Ordinary**)**, and for all Bishops, Priests, and Deacons;
That they may be faithful ministers of thy Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That they may work for thy peace on earth.

Give us grace to do thy will in all that we undertake;
That our works may find favour in thy sight.

Have compassion on (**N.** and on) those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to (**N.** and to) all the departed eternal rest;
And let light perpetual shine upon them.

We praise thee for the Blessed Virgin Mary, **(**for Saint **N.,)** and for all thy Saints who have entered into joy;
May we also come to share in thy heavenly kingdom.

The Priest concludes with one of the Collects appointed for use at the Intercessions.

The Mass continues with the Penitential Rite.

INTERCESSION (FORM V)

The Priest says:

In the power of the Spirit and in union with Christ, let us pray to the Father.

The Priest continues:

Hear our prayers, O Lord our God.
Hear us, good Lord.

Govern and direct thy holy Church; fill her with love and truth; and grant her that unity which is thy will.
Hear us, good Lord.

Give us boldness to preach the Gospel in all the world and to make disciples of all the nations.
Hear us, good Lord.

Enlighten **N.** our Pope and **N.** our Bishop **(or N.** our Ordinary**)**, and all thy ministers with knowledge and understanding that by their teaching and their lives they may proclaim thy Word.
Hear us, good Lord.

Give thy people grace to hear and receive thy Word and to bring forth the fruit of the Spirit.
Hear us, good Lord.

Bring into the way of truth all who have erred and are deceived.
Hear us, good Lord.

Strengthen those who stand, comfort and help the faint-hearted; raise up the fallen; and finally beat down Satan under our feet.
Hear us, good Lord.

Guide the leaders of the nations into the ways of peace and justice.
Hear us, good Lord.

(I) For British Subjects and in Commonwealth Countries:

Guard and strengthen thy servant **N.** our King (Queen); that he (she) may put his (her) trust in thee and seek thy honour and glory.

Hear us, good Lord.

Endue the High Court of Parliament and all the ministers of the Crown with wisdom and understanding.

Hear us, good Lord.

(II) In the United States of America

Guard and strengthen our President **N.**; that he (she) may put his (her) trust in thee and seek thy honour and glory.

Hear us, good Lord.

Endue the ministers of government and all others in authority with wisdom and understanding.

Hear us, good Lord.

Bless those who administer the law that they may uphold justice, honesty, and truth.

Hear us, good Lord.

Give us the will to use the fruits of the earth to thy glory and for the good of all creation.

Hear us, good Lord.

Bless and keep all thy people.

Hear us, good Lord.

Help and comfort the lonely, the bereaved, and the oppressed.

Lord, have mercy.

Keep in safety those who travel and all who are in danger.

Lord, have mercy.

Heal the sick in body and mind and provide for the homeless, the hungry, and the destitute.
Lord, have mercy.

Show thy pity upon prisoners and refugees and all who are in trouble.
Lord, have mercy.

Forgive our enemies, persecutors, and slanderers and turn their hearts.
Lord, have mercy.

Hear us as we pray for those who have died in the peace of Christ, both those who have confessed the faith and those whose faith is known to thee alone, and grant us with them a share in thy eternal kingdom.
Lord, have mercy.

Silence may be kept. The Priest concludes with one of the Collects appointed for use at the Intercessions.

The Mass continues with the Penitential Rite.

THE LAST GOSPEL

After the Blessing and Dismissal the Priest reads the Last Gospel as follows, all standing. Everyone genuflects at the words, **And the Word was made flesh.**

V. The Lord be with you.
R. **And with thy spirit.**

✠ The Beginning of the Holy Gospel according to John.

R. **Glory be to thee, O Lord.**

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **[Genuflect]** And the Word was made flesh, **[Rise]** and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

The People respond: **Thanks be to God.**

A Prayer of Saint Thomas Aquinas, very proper to be said before Mass.

ALMIGHTY and everlasting God, behold I come to the Sacrament of thine Only begotten Son, our Lord Jesus Christ; I come as one sick unto the physician of life, as unclean to the fountain of thy loving-kindness, as blind to the light of eternal brightness, as poor and needy to the Lord of heaven and earth. I implore therefore the abundance of thine infinite goodness, that thou wouldest vouchsafe to heal my sickness, to wash my foulness, to enlighten my blindness, to enrich my poverty and to clothe my nakedness; that I may receive him who is the Bread of Angels, the King of kings and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such a right purpose and intention, as is expedient for the salvation of my soul. Grant me, I beseech thee, to receive not only the Sacrament of the Lord's Body and Blood, but also the effect and power of the Sacrament. O most gracious God, grant me so to receive the Body of thy Son, our Lord Jesus Christ, that he took of the Virgin Mary, that I may be incorporated in his mystical Body, and ever reckoned among his members. O most loving Father, grant that as I purpose to receive thy beloved Son now in this earthly pilgrimage, when he is veiled from our sight, so at last I may behold him with unveiled face; who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

A Prayer of Saint Thomas Aquinas, very proper to be said after Mass.

I GIVE thanks to thee, O holy Lord, almighty Father, everlasting God, who hast vouchsafed, not for any merit of mine, but only out of the goodness of thy mercy, to feed me, a sinner, thine unworthy servant, with the precious Body and Blood of thy Son, our Lord Jesus Christ; and I pray thee that this holy Communion may not bring upon me guilt unto my condemnation, but that it may be a saving intercession for my pardon. May it be to me as the armour of faith and the shield of good will. May it avail to deliver me from all my sins, to destroy in me all evil desires and wantonness, to increase in me charity and patience, humility and obedience, and every virtue; may it give me a sure defence against the wiles of all my enemies, visible and invisible; a perfect quieting of all my impulses, whether of soul or of body; a firm adherence to thee, the only true God; and a blessed end to my whole life. And I pray thee that thou wouldest vouchsafe to bring me, although I am a sinner, unto that heavenly feast where thou, with thy Son and the Holy Spirit, art to thy Saints true light, full satisfaction, everlasting joy, endless happiness and perfect felicity; through the same Christ our Lord. Amen.

Use of Divine Worship : The Missal*, containing the form of the Holy Mass for all the Personal Ordinariates established under the Apostolic Constitution* Anglicanorum Cœtibus*, was promulgated by the Vatican to begin on Advent Sunday 2015. Prior to this date the* Personal Ordinariate of the Chair of Saint Peter *developed two versions of a pew missal based on the Altar Missal. Each of its communities was directed to select that version most resembling their liturgy; print copies from the* PDF*s provided; and use them exclusively after the new Missal's introduction. Communities were allowed to add personalized covers, a table of contents, and devotions, if desired. The Ordinariate plans to produce a more permanent pew missal for the use of the Faithful at some point in the future.*

Please leave this Missal
for the use of others.
Thank You And
May God Bless You.